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The Man In The Garden

By

PAUL S. HILL

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The Man In The Garden

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The Man In The Garden

Paul S. Hill

A brief but suggestive study of Adam's condition in the Garden of Eden.

Introduction by
Dr. H. Orton Wiley
of Pasadena College.

The Man In The Garden

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Introduction by Dr. H. Orton Wiley

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INTRODUCTION

Rev. Paul S. Hill of Lynbrook, New York, is widely and favorably known for his interest in Biblical and theological studies. This interest has been carried forward amidst the many duties of a busy pastorate, in which he has efficiently served a single church for twenty-five years.

The MAN IN THE GARDEN which he now presents to the reading public, is an analysis of the Genesis account of creation, in which he attempts to set forth in clear light the original condition of mankind. In order to do this, the author presents (1) the relation of God to His creation, in which he considers and refutes some of the rationalistic theories which attach to this subject. (2) He next considers the question of primitive holiness in Adam. This is vital in theology. Here it is that the Roman Catholic theory of superadded grace takes its beginning, and leads finally to a belief in works of supererogation and the merit of the saints. Here also Pelagianism takes its rise, maintaining as it does, that Adam was created innocent rather than holy. This error underlies much of the present teaching in religious education, and is directly opposed to conversion as a crisis in Christian experience. The author sets forth in a clear manner, both the innocence and holiness of Adam, and in so doing draws the line clearly between created holiness and ethical or acquired holiness. The distinction between absolute holiness in God, and relative or derived holiness in man is also presented in a logical manner. (3) One of the most striking positions of the author is concerned with the relation of holiness to the attributes of God. What would take place in the Divine Person," he says, if some occasion should arise that would make demand on every attribute in the Godhead, so that only absolute satisfaction would meet the demands of every absolute attribute . . . The Adamic sin was such an occasion, and cut off the demands of absoluteness in Deity

came the answer, and that answer was CALVARY."

The subject with which the author deals, is one of vital importance and worthy of earnest and prolonged study, especially by those who would be able to give a reason for the hope that is theirs through the atoning work of Jesus Christ. We doubt not that the Spirit of truth will bless the message of this book and make it effective in the salvation of souls, and their entrance into the fulness of the blessing.

H. Orton Wiley, President Pasadena College

The Man In The Garden

Paul S. Hill

My reason for writing on this subject is that I have felt for some time that the study of Adamic holiness has been left too much to speculation and haste. The theologians have dealt with Adam as the "beginning sinner" of the race; the one who plunged all his descendents into the broad way of sin and gloom; the one who was the cause of all human suffering and grief. The failure in the theological dealing with this interesting man is not that the position in reference to his sinful history is incorrect but that it does not deal sufficiently with his state of holiness prior to the fall. The passage from the time of creation to the time when redemption was needed has been too hasty. Too quickly have we had our attention drawn to the fact of sin and its awful consequences. We have not tarried long enough within and around the Garden of Eden with its holiness and beauty. We have gone too quickly outside the gate where the Angel kept the way to the tree of life. We have, in a way, been content to say, "God created Adam holy and upright but he sinned and took his descendents with him into a state where his only help is redemption." Let us stay a bit longer in the Garden and view as best we can the purpose and plan of the Creator as revealed in Adam the first man, created in "The image of God." Let us not leave the garden with its holy and sacred relationships until we have at least looked about a little, in order that we may consider our own estate and strive through faith in Christ to better ourselves by becoming more like him who created in the image of God, is our federal head, and from whose loins we have come.

Speculation does not stand sufficient for us. Guesses are not good. We trust that our position in reference to the holiness of Adam before the fall will find its basis in the Scriptures. Let our appeal be to them and our opinion based on what they reasonably teach.

Chapter 1

The Creation

"In the beginning God created the heaven and the earth." This opening statement of our Bible is sufficient to cause all men to pause and give attention for it makes mention of the true and living God. Not only that, it gives us a picture of the Creator in action; God is creating the heaven and the earth.

It is good for humanity to stop beside this verse and consider it; for all men think feel and choose, and they think feel and choose in relationship to the true and living God who is in this first verse in the Bible. Indeed men have looked at this verse a long time and given it much attention, for it has its appeal to thinking feeling choosing humanity into whose basic nature is written indelibly the consciousness of God the Creator.

There is no argument preceding this great statement. It stands as a declaration of inspired revelation. Unsupported by human reason as to why it should be, and undiminished by skeptical criticism as to why it should not be, the great statement stands, "In the beginning God created the heaven and the earth."

The three great ideas of this verse are God the Creator, the processes of creation, and the product or results of the creative action. These three ideas will be treated at some length in our study of "The man in the Garden" but so that our minds will be clear on their important relation to each other let us say that first, the God spoken of in this verse is the true and living God, the God of the Bible, and absolute in holiness; second, it follows that the holiness of God determines the character of the creative act and process; so we know that all creative acts and processes were holy and right, at no point

casting reflection on the moral nature of a holy Creator; and third, we also reason that if the character of a holy God stands to guarantee the rightness of the processes of creation it follows that the product of those creative processes was also right and holy. At no place in the creative choice, the creative action or process or the created product is there anything inconsistent with the holy moral character of God the Creator. Settle it, therefore, that the will of the Creator, the processes of creation and the product of creative action are free from moral blame. The creation belongs in the realm of the Kingdom of God and has the standard and rating of holiness which characterise all other divine actions and attitudes.

The word 'created' as used in this verse Dr. Adam Clark interprets as "Caused that to exist which, previously to this moment, had no being—It does not, in its primary meaning, denote the **preserving** or **new forming** things that had previously existed, as some imagine;—The supposition that God formed all things out of pre-existing eternal nature is certainly absurd; for if there was an eternal nature beside an eternal God, there must have been two self-existing independent and eternal beings, which is a most palpable contradiction." Continuing his comment on the word "Created" Dr. Clark introduces the opinions of the 'rabbins, who are legitimate judges in a case of verbal criticism on their own language,' and also the "Book of Roots" which deals with Hebrew and Syriac words, and brings us to the conclusion that the first verse of Genesis relates the creation of "Not a finished heavens and earth,—but merely the **materials** out of which God built the whole system in the six following days,—The **being** or **substance** of the heavens, and the **being** or **substance** of the earth."

The Christian theologians have held to the same view of the meaning of the word 'create.' It is not understood in any less degree than the bringing into existence something which did not in any form anywhere or at any time exist before.

This meaning is important. **For it stands to make created things separate and distinct from the Creator.** The creation and the Creator are not one and the same. The creation is the result of creative power within the Creator exerted in creative processes; but the created thing is not a new form of thought or attitude or idea still retained within the Creator, but a new thing entirely, which never had existed in any form whatsoever at any previous time.

This view does not make creation independent of God, but it does make it separate from Him as a distinct and different order of things. Creation does not exist as eternally a part of the Creator, a shadow of divine thought or idea, but a new and distinctly separate order of things material in the Universe. The door is closed to materialistic and idealistic pantheism. It gives the first cause of the material world and thrusts the whole problem out so that it is somewhere within the reach of Christian reason and faith.

To take any other view of creation than that which makes created things distinct in their separateness from the Creator is confusing. If creation, as we understand it, is only a divine thought or idea, then so also is Christ and redemption, sin and misfortune, wars and selfishness; and the entire field of all human and earthly related things takes place within the very person of God himself. To admit this is to confess that there is within the divine Person a confusion and a destructive force that is at least as great as what we as human beings know as sin and its consequences, with even some parts of Deity standing in need of redemption through the sacrificial death of Christ the Son. Such pantheistic twaddle is silly and conceived only by those who are unwilling to accept their true status as free moral beings with free powers of moral choice, created in the image of God and in dire need of a mighty help; a help lying wholly without their selfhood and which is reached only by faith in the Creator.

Let us keep this distinction clear. Throughout all the process of creation let us not confuse the Creator and the creation into a oneness which does not exist. Even in that realm of intelligence and moral capacity let us still make the honest and necessary distinction. The creation is not God; it never has been nor can be.

The language of Scripture observes this distinction. The sacred writers ascribe the creation to an act of God, and as such make it His, but nowhere do they make it Him. God himself says that the things of creation are His but nowhere does He say "It is I." "The sea is His, and he made it, and his hands formed the dry land."

Chapter 2

The Process Of Creation

Briefly outlined the order of creation followed a simple yet most wonderful plan which formed created things and placed them within those laws that governed their natures. The order of creation and the steps of creative energy gave distinctiveness to the material world. As they are explained in the first chapters of Genesis so they remain today. Anyone reading the Genesis account and comparing it with the present surroundings of created things can truly say, "As it was in the beginning so also is it now."

First there appeared the chemical creation of which light was and still is the basic part; next came vegetation, with its strange power of growth, from the assimilation of surrounding chemical things until maturity and the propagation of its kind was reached; following this came brute creation from the smallest insect to the largest animal, including within its order the fish and flying fowls. Almost all of the brute creation was endowed with the power of independent self movement and action coupled with instinct to propagate its kind, find its food, and build its home. All of these preceded the creation of man. They were here when he came. They met him as his servants, and he met them as their master having dominion over them.

Two things should be observed in the creative process and product. First we must recognize the presence of spirit as well as matter. It was the Spirit of God that "brooded" over the waters giving life and being to all created things. It is through the energy of spirit that created things continue. There is continual maintenance and preserving. God is immediately near his creation through the Spirit pre-

serving and giving life. This is the field where theologically we speak of the "Immanence" of God. But with this very close relation between the Creator and the creature we must still make them distinct and not confuse them. They are not the same. The Creator and the creation are not one and the same.

The second characteristic of the process and product of creation to which we give attention is the various orders or degrees that identify different things. There is something about vegetation that makes it what it is; remove that something and it is no longer vegetation. There is something about the brute that makes it what it is; remove that something and the brute ceases to be. There is something about man that makes him a man; without that something or someone the man no longer continues as such. Each general order has many subdivisions of which the vegetable order is a good example. The characteristics of the rose makes it a rose; substitute this characteristic for that of a pumpkin and the rose is no more a rose. The true characteristics must be continued if the things of nature are to remain; thus we have an infinite variety prevailing the entire realm of created things reaching all the way from chemical to men and angels; and around each variety is an imposed fence of limitation which keeps it forever what it is. To go outside its proper field is to be changed and lost.

It is difficult to describe the nature of the brute, nor do we need do so. They are more than chemical, more than vegetation. Endowed with a higher rating and order of life they move about at will showing affection and dislikes. They have strong propensities for the protection of themselves and their young. They gather their food and build their homes. Many of them migrate long distances in larger or smaller groups. Every year students of nature delight themselves with the wonders of bird, animal and fish life while the microscope reveals the habits of those minute creatures of God which are too small to be seen by the unaided eye of man.

Man was created a still higher order than the animals. Here we come to a PERSON. Nowhere in any lower order of life is there a likeness to him, for he is in the likeness of God himself. That is the declaration of Holy Writ. "And God said, Let us make man in our image." "So God created man in his own image, in the image of God created he him; male and female created he them." Here we have the

highest order of creation that is spoken of in the story of creation as we have it in the beginning of our Bible. Man created in the image of God! This is the Adam, the Man in the Garden of Eden. Let us not leave him too quickly and rush on into the unfoldings of human history; let us tarry awhile within the Garden and behold this man who created in the image of God stands in his Adamic holiness amid the world surroundings where in the will of his Creator he finds himself. His condition is one of bliss and harmony with all that God's sovereign will has planned and made.

Chapter 3

Man the Creature

The creative process in the formation of Adam began in the chemical realm and ended in the realm of living soul; in the image of God. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Formed of the dust of the ground. Related to the chemical world, and also to all the other orders of creation. He responds to sunshine, light, air shadow darkness. These all affect him physically and indicate his relation to the chemical and vegetable realm. He moves about at will through the exercise of muscular and nerve-centered powers and so is related to the animal kingdom; but most of all he is related to God through spiritual attachment for the image of God is constitutionally a part of his nature. He bears the image of his Creator. He stands related to all lower orders of creation, but has this determining characteristic, the image of God. Adam is a person, and as such has all those characteristics which distinguish him from the brute and identify him in spiritual relationship to God his Creator who is Infinite Personality.

Nor was this image of God in him a thing apart from his constitutional makeup. It was not superadded after his creation, but at the instant of his creation became his great distinguishing characteristic. This is a great gulf-leaping constitutional characteristic which forever identifies him as separate from the other orders of creation, though in his lesser parts he is related to them all.

This is our first glimpse of man, the first, the original man, the first in the line of human beings; and if we have the history of the first man then there is no prehistoric one with whom we have to

deal or guess about. Here he is, created in the image of God, a person the result of a creative act of an absolutely holy God. We have previously stated the holiness of God as our guarantee of the creative choosing, the creative process and the created product. So here he is, in the garden, surrounded by a sinless world of chemical, vegetable and animal magnitude and proportions. Himself related to all else, he stands with the Divine image in him, a moral quality and quantity not found in any lesser order of creation.

Chapter 4

The Image of God

What was the image of God in Adam? At least some parts of the answer can be found within the facts of creation itself, for creation was not an accident, but an orderly fulfillment of a divine choice. It was planned by Infinite Intelligence, executed by Divine Power displayed as the free and independent exercise of the Divine Will. In other words, back of creation was Divine Intelligence, Divine Choice, Divine Power; and reason assumes, while the Scriptures assert, that the entire creative process and program sprang from Divine Affection and Love.

A machinist builds a machine. It stands to represent and reveal his choice, his intelligence and his power. But no man can make a machine greater than himself. So the creation represents and reveals the Being we know as God to be possessed with wisdom, power love, and will. But the creation is not so great as the Creator. God is infinitely greater than all He has made. He is more than chemical, or vegetation, or animal. He is Spirit. He is Infinite Person. In every way God is infinitely greater than the vast universe He has created and which He upholds by the might of his power.

It is easier to declare that man is a person made in the image of God than to tell just what constitutes 'person' and the 'image of God' in man. However 'person' and 'the image of God' are understood to be the same and denote an order of creation far higher than the brute. These terms indicate a realm of moral beings with the power of free moral choice. Before us walks the Man in the Garden; somehow he is the earthly reflection of the Divine Person. Through creation and nature God is revealed as a Spiritual Being (He is Spirit) with

affection intelligence and will. So man has these same qualities, and all of these are elevated to the high level of moral and spiritual fitness into the holy and harmonious relationship to the Creator.

Two things should be settled before much progress is made in writing the story of Adam. First, is he a person, an individual, and as such a being separate from his Creator and the rest of creation, or is he a part of God, existing as a thought, a projection of a divine impulse, taking his place with the rest of creation wholly within the Being of the Creator so that he as well as the rest of creation is God? The second question deals with the duration of his existence. Is he immortal? Will he live on forever? What does the image of God in him imply? What process will stop his career now that God has given him a beginning?

The second proposition is determined in a measure by the first; for of course if man is not a separate person and individual but existing only and merely as a divine thought or impulse, then he will continue with the rest of creation only so long as divine thought or impulse continues him. This idea makes sin an impossibility, the Scriptures and the way of salvation huge jokes, and Christ and His Church a myth; and all of this taking place within the mind of the Divine Creator whose intelligence and power gave it being. This is pantheism, idealistic and every other kind. Both reason and the Bible and the eternal fitness of things prohibit such a hideous puzzle of contradiction. The only answer is in the facts of the case which locate Adam as a separate personality, an individual, (one of a class) separate from the other orders of creation while related to them all, separate from his Creator yet related and joined to Him by the characteristics of personality and dependent on Him for his very existence. The holiness of God is our guarantee against pantheism which must either deny the existence of sin and sorrow or else locate it all within the nature and Being of God himself.

The identification of Adam as a distinct individual person does not answer the question of his immortality, but it does get him somewhat out to one side where we can look at him. It simplifies the question by separating him from the rest of created things as well as from his Creator. Thus separated a revelation from God to him is both possible and probable, which can not be possible under the pantheistic view. It makes sin a possibility. It allows for Christ and redemption, and helps

furnish the answer to the problems which his descendants face in the way of selfishness and sorrow.

Also by identifying him as an individual person we are able not only to allow a revelation from God to him but in that revelation to find an answer to our question "Is he immortal?" Studying Adam we ask, "What and who is he?"; Studying the revelation from God to him we ask, "What does God say about him? And from these two sources we find an answer to the question of his immortality. If human personality and the Scriptures do not agree, we are still in a hopeless puzzle, but if they agree, we are assured our answer is correct.

Chapter 5

The Immortal Man

Human history has left a record of itself, not only of its physical achievements, but of the longings and hopes of its soul and spirit nature. Personality, which is the identifying characteristic of humanity, has left on every page of its past history its belief in its own immortality. This is not the product of designing creed-makers, but the record of men in all stages of human living from the savage heathen to the learned philosopher and theologian. If man is not immortal, he at least believes he is, and this belief springs from his inner constitutional nature and is urged so strongly upon him that no series of events nor the passing of the centuries has been able to diminish nor dim the idea of a life that continues after physical death takes place. The very strength and universality of this inner conscious belief in immortality is in itself strong argument for its acceptance. Men sense instinctively that the image of God within them, that identifying characteristic of personality, is not a matter of a few earthly years only, but links the earthly man to an eternity of duration in which his desire for God and His fellowship may be fully consummated.

And strange as it may seem, death itself is an argument for immortality. Death is introduced as a penalty for sin. If it was designed to be the natural end of human life and existence, then its entrance as a penalty for sin has no force nor meaning. If death is not a penalty then it would have come anyway and the pronouncement of it as such would be a mere matter of form. But death is contrary to nature therefore continued existence or immortality is man's normal state.

Immortality is registered within each human being, and as each human life matures this registration gets clearer and more of an in-

ward conviction. "The outward man perisheth, but the inward man is renewed day by day."

If the truth could be clearly presented it would quite probably show that the history of humanity is a history of religion centering around this idea of immortality as the motivating force and underlying urge in human affairs more than it is a history of human achievements based solely on ideas and ambitions bounded by earthly limitations. It would be, and has been, thus written by the descendents of Abraham through the lineages of both Ishmael and Isaac. It would be, and has been, thus written by the pagans, and it would be, and has been, most surely written thus by those who have given their lives for the sake of their faith.

That is the nature of a man as he feels and thinks himself to be. That is the record he has left of the characteristics of his personality. That is our reaction today as we add our page to the volume of history. The record is the same. As part of our constitutional personality we testify to our belief in immortality, nor would we be satisfied with anything less.

But what says the Word of Revelation? What is the testimony of the Scriptures? Needless to restate all the written texts; a few will be sufficient.

Ecclesiastes 3:11, **"He hath set the world in their hearts."** The word "World" is defined as "indefinite time," "The love of indefinite time," "Eternity," and the statement of the Bible is that God hath set this in their hearts. This looks like immortality, as a result of creative action and choice, as belonging to humanity, as a principle of human personality "set" there by the Creator. * (see footnote).

Matthew 22:32 "God is not a God of the dead, but of the living" These are the words of Jesus and stand at the conclusion of his discourse with the Sadducees on the question of the resurrection. The Sadducees denied immortality and consequently the resurrection, basing their denial of the resurrection on their rejection of immortality. The answer of Jesus to them included the persons (personalities) Abraham, Isaac and Jacob, whom the Lord had mentioned when he spoke to Moses at the burning bush, saying, "I am the God of Abraham, Isaac and Jacob." These men, so far as their earthly life was concerned, had been in their graves for years when God spoke to Moses. We have the accounts of their deaths and burials; but though their bodies were

dead their spirits were alive somewhere at the time when God was speaking to Moses. To this Jesus testified when He said, "God is not a God of the dead, but of the living." It was only the immortality of Abraham, Isaac and Jacob that kept them alive somewhere between the time of their physical death and the time when God spoke to Moses.

The farthest-ahead look is in the Book of the Revelation. There

* footnote—We get our definition of the word "World" from the lexicon and the marginal references in our Bible.

men are still living after the scenes of this world are past. They began their careers on earth, but physical death claimed them; yet in Heaven they appear again, alive and well, with no sickness, and death itself forever done away. Immortality is the only answer.

The second conclusion therefore, in reference to the nature of Adam is that he was immortal. Our first discussion showed that he was a personal being, separate from his Creator while dependent on Him; that he was separate from the rest of creation though related to it all; and our second conclusion identifies him not only as an individual person but with immortality a foundational characteristic of his being . *

* footnote

If any one wishes to carry the discussion of immortality farther any good theology or chain reference Bible will furnish sufficient material to aid the research.

Chapter 6

The Adamic Holiness

The fact of Adamic personality, which relates him to God; and Adamic immortality, which relates him to eternity, argue strongly for another world as part of his existence and career. The Adamic bigness stretches farther than earth-bound dimensions. He is made for another world. We have imagined a visit between Adam and his Creator in which God raises the question as to whether Adam could ever be satisfied with an earthly life filled to capacity with such things as an earthly life affords. To this question Adam replies that he is bigger by his capacity as a person with a stamp of immortality upon him than can be satisfied with all the world though it should include long life and an abundance of ease and wealth. And that answer stands for all huminity. There is a capacity in personality greater than can be satisfied by such things as are earthly and bounded by earthly dimensions. Nothing less than a heavenly home and a dwelling place always in the presence of God will fully satisfy the longings and desires of an immortal person created in the image of God and outward bound for all eternity.

And yet God created man here in this world, and placed him as a part of an earthly order. Made for Heaven, and yet made not in Heaven but on the earth. Built with the capacity of eternity within him and yet with his beginning down here within the limits of time and space. As to the why of this earthly setting for human personality we believe there is but one reasonable answer: a period of probation which allows for the free exercise of moral choices, which in turn confirm within the person thus affected the holiness and righteousness of character assured by the divine image within as a possibility and an ulti-

mate goal of moral being.

The earthly career of Adam and his descendents affords a program for free moral choice. In this exercise of free moral choice the entire being of man, physical, mental and spiritual is involved. In the right use of that power of choice there is added to the image of God within the being of man, as part of normal development toward maturity, a worth and sturdiness of quality which to some extent is man-made in co-operation with God and which confirms the original image of God as a reality in humanity, assents to it as most desireable and moves toward it with the expectancy of eternal fixedness in holy character.

Thus we distinguish two aspects of holiness in Adam the first man. First there is that holiness which is the result of the creative action of God. The Divine choice to create, the Divine process in creative action and the result or product of such creative choice and action were holy with a holiness guaranteed by the absolute holiness of God. All creation was sinless. In the case of Adam the created product was holy moral being, sinless, in the image of God, separate in kind from God but dependent on Him, immortal in his duration and capable of free moral choice. This was Adamic holiness as a result of Divine creation.

The second aspect of Adamic holiness is that holiness resulting from Adamic right moral choice. This holiness as distinguished from created holiness is known as ethical or acquired holiness and springs from right human moral choice. This does not void created holiness, but as the major duty of human personality it confirms created holiness and builds upon it. By the exercise of moral choice in harmony with the holiness which is the result of Divine creative choice and process the created person sanctions that standard of moral living, strengthens himself in it, and by that choice testifies that he is possessed of an understanding of moral values and acknowledges the value of right. Thus the human development of holy character begins. Through its continuance holy character is enlarged and confirmed in righteousness..

It is well at this point to distinguish between innocence and holiness, though both of these were Adamic possessions at the beginning, and both a result of the divine act of creation. Innocency refers to blamelessness of wrong doing; holiness refers to a positive attitude of soul favorable toward right and antagonistic toward wrong. Inno-

cency does not require strenuous exercise of the will; holiness presupposes the positive inclination of the disposition toward good and revulsion against evil. The new born babe is innocent, but since the fall none are born holy. Childhood innocency remains until by an act of choice the child definitely allies itself with sin, at which time innocency is forfeited. Adamic innocency was coupled with holiness. At creation it was, of course, created holiness and later by the right exercise of free moral choice it became ethical or acquired.

We make the distinction between Adamic innocency and Adamic holiness in order to emphasize Adamic holiness, for even created holiness demands much of the positive so far as soul dispositions and inclinations are concerned. Before the first act resulting from right human choice there must have been certain well-defined characteristics of the Adamic self favorable toward good and antagonistic toward evil. We reason this from two sources. First, these characteristics were necessary as a result of the creative act in order that the status of his spirit nature be as well proportioned and healthy as the physical body in which it dwelt. Second, the entire future of the Adamic career necessitated these positive characteristics in order that the designs for which he was created be realized. Thus we reason that created holiness was more than innocency. It took on the proportions of positive inclinations of soul and selfhood toward the Creator and His works.

Let us look at our first source of reasoning for the positive characteristic in created holiness. There is no record of the stage of physical maturity with which God began the life of Adam. We do gather from the story, however, that he was more than a babe or child. Evidently he was already mature physically and advanced in consciousness of being. His power of reason and choice were not juvenile nor childish, but such as properly belong to mature manhood. Such a man needed as a complement to his maturity of mind and body a positive status of holiness keeping pace with himself at every point of being. This is more than innocency. It is holiness. It presupposes the proper and positive inclination of every soul power and ability in keeping with every part of his physical and mental makeup. It is necessary in order that the creative process result in a fully organized person in the image of God. It is necessary in order that this person so created have something within him which fortifies him against immediate failure and loss of all at the very beginning of his career.

Second, the entire future of the Adamic career demands such a state of positiveness of inclination and attitude. Who can properly state the future of this man? The field is large with many ramifications. We call attention here to man's future only to emphasize the need of positive holiness at the beginning in order even to start toward the goal for which he was created. To create man for such a future, to carry him toward it by way of his own choices, to develop him in ethical holiness in proportion to the proper exercise of his free moral choice to thrust him out into an arena where all this can be accomplished in the presence of other possibilities, and then to leave the spirit nature at the very outset of his career without proper and positive inclinations toward that final goal and the road that leads to it is, to say the least, unreasonable. That is very unlike all we know of God. Surely the very future of Adam as the federal head of the human race embraces so much for himself and his descendents that can never be realized without moral victory, that to leave him at the beginning of the race without sufficient inclination and purpose is disaster and ruin at the start. Success in the accomplishment of the divine purpose in the creation of man makes a positiveness in created holiness essential.

Adam was not created without a positive holiness within him. He was not placed like a pencil on its point, erect because of equal forces on every side, to fall at the least change of air current, but with the necessary positive characteristics of inward holiness which inclined him toward the Creator in whose image he was made, and toward that divine purpose for which he was formed.

The absolute holiness of God is our guarantee that Adamic holiness was positive enough in its character to get Adam off to a good start. The holy urge within him was sufficient for the purpose. Thus we reason from our first and second sources that this man, created in the image of God had a holiness as a result of the creative act which was a proper complement to the maturity of his physical and mental powers and strong enough in its positive moral characteristics to assure him success in accomplishing the divine purpose of his being, unless by an act of free moral choice he identified and allied himself with sin and evil.

Two things must be considered in order to understand Adamic holiness; first, the nature of Adam as a man created in the image of

God, which we have discussed; and second, the surroundings in which he lived. These two make the background for his probation. It is in the adjustment of these two great factors that Adamic holiness is realized. If Adamic personality is not suited by quality of nature for the surroundings which a holy Creator has made as his environment, or if the environment is by nature unfitted for holy personality then Adamic ethical holiness is impossible of realization. The whole matter of probation "dies aborning." It is in the fitness of things with which he has to deal, a fitness which his own holy personality sanctions, that Adamic holiness can be maintained and the purposes of probation accomplished.

Probation is defined thus, "Probation is a state of trial under a law of duty" (Miley). The Adamic personality and the Adamic environment are exactly comprehended in this definition. Here we can consider Adam in all the parts of his nature, physical, mental and moral; and here we also consider his environment of natural and moral law, exactly balanced against him, calling for the exercise of every power of his being and yet modified so as to be contained in that one word of eternal fitness, "DUTY."

To introduce a period of probation where the demand is more than duty is tyranny; to fix such a period where the demands are less than duty is to rob it of all its virtues and thus miss its grand design. A "State of trial under a law of duty" has within it a means of development in ethical holiness for Adam and all his descendents. Duty has foundationally in it an obligation measured by the fitness of the occasion. On the one hand there is a demand for responsibility and performance; on the other hand there is absolute freedom from further responsibility and performance when full compliance with the demands of the occasion has been made. On this ground all the elements of probation are settled in the performance of duty. It is exactly what humanity should do in view of human personal characteristics surrounded by environment divinely adjusted to human nature and furnishing the occasion for the performance of duty. It is no more nor less than a person should do when he does right. The performance of duty makes its demand on human judgement and will. It employs the affectionate nature, and is always determined by the relation of the occasion to the individual and the individual's relation to the occasion. Within the individual himself are registered the data of the occasion, his disposition toward it and his recognition of

duty. Other persons may also be involved in the event or occasion, or they may seek to influence in the activity of the time, but in the last analysis the whole matter of duty is individual. Thus probation has in mind the individual in a time of trial under a law of duty.

The elements lying outside the Adamic person that gave occasion for the exercise of choice and the performance of duty were varied and somewhat complex. There was the realm of material things, the brute creation, and above all God the Creator. In time other persons with their individual rights and characteristics would enter the arena of Adamic probation and he would have to deal with them as well as himself. Human duty lay in the proper relation to his surroundings of things, animals, persons and God. To all these Adam bore a relation of duty.

Duty without the power of free choice is unthinkable. In all the Adamic relations the power of choice is evident. It is constantly with him. With it the man moves toward the full performance of duty or refrains from it. Without choice he does not move at all. In point of process choice is made after intelligence has gathered information and judgment has determined the plan of procedure. **What** and **how** in a way precede choice.

Adamic choices were made in Adamic surroundings and were twofold; those which did not contain a moral element, and those which were thrust upon him because of the sense of right or wrong connected with the doing or not doing of them. The realm of non-moral choices was by far the larger, but the realm of moral choices by far the more important. In his duty toward the work of the garden there was much that did not directly imply moral right or wrong. It is only when the moral element is involved that duty in its highest and fullest sense is discerned. Full duty performed in the presence of occasions demanding moral choice and action stands as the accomplishment of successful probation.

Chapter 7

The Moral Law

Moral law governs in the realm of moral choice. It is distinguished from chemical or physical law in that it deals with the higher order of moral personality. It embraces the right and wrong of moral choice and also the results of those choices. It is twofold in its working; inasmuch as first, it approves moral righteousness and affords an un-failing process in the moral realm by which moral righteousness is rewarded through its confirmation in moral character, and secondly, it disapproves wrong choice and conduct and carries an inexorable penalty for wrong choice and conduct in that it fixes the results of these in the moral nature of the persons involved. The Adamic nature was of moral content and as such came under the sway of moral law. In fact, there is no other way for the performance of Adamic duty in the process of probation than that which moral law with its responsibility involves. The moral characteristic of the Adamic personality demanded a moral standard, a moral law, and probation demanded compliance therewith.

At this point the question arises, whence is the beginning of the moral law? From whence does it spring? What makes a morally right thing right? A wrong thing wrong? What makes sin sinful? What makes holiness right?

The moral law did not spring from the Adamic nature. The right of moral law is registered in the Adamic consciousness, and its claims have the sanction and approval of the Adamic person; but the law itself is not a product of Adamic intelligence nor the evolution of Adamic experiences. Such would make human intelligence and judgment the final court of appeal for moral law. "Thus saith human judgement

and consciousness" would take the place of "Thus saith the Lord."

A study of moral law is important because the exact fitness of it to the Adamic person is the basis for the "State of trial under a law of duty." We can not over emphasize this exacting fitness.

The fact that moral law carries reward for obedience and penalty for disobedience means that it has more than a beginning and a continuation. It stands for a finality. It means, of course, that right and wrong choices are registered at the time of their performance; but also it means that moral law has a finality to it denoted by the execution of its penalty or its rewards. The legislative, judicial and executive parts of law are all represented in moral government. Thus we have,—legislative, where the moral law originates; judicial, where normal law is observed in its relation to moral choices and performances, and executive where the final penalty is executed for disobedience or where rewards are given for obedience.

The question, then, of the righteousness of the moral law is important. Those things which moral law says are right,—are they actually and really right? Those things that moral law says are wrong and sinful.—are they actually and really wrong and sinful? If they are, why? These questions are important because moral law carries reward or penalty. If moral law is not right, then neither is the process by which it is observed in relation to right or wrong moral choice. Neither can the penalty imposed by moral law be just. But on the other hand, if the moral law is right, then every part of its process is right and the penalty for disobedience is just.

The sanction which the Adamic nature, intellect, judgment and even the Adamic holiness gave to the moral law is not enough to place its origin within the Adamic person. It has a higher and absolute source, and it is that final and absolute source which determines the righteousness of right, the sinfulness of sin, carrying that distinction into every moral choice and performance, accurately fixing the proper amount of blame for disobedience and finally executing its penalty in that absolute way which characterises the entire moral law.

The absolute holiness of God is the source of the Moral Law. This Great Absolute in moral character gives moral law its finality. Here it originates, and from here it flows outward to all related moral natures. Here it is observed in all its relations to Adamic moral choice and performance, and here it stands in righteous execution of penalty

for moral disobedience. Nor must we think that without regard for the moral elements involved God determines some things are bad and some good, some holy and some sinful. The entire matter of right and wrong is finally and eternally determined by its fitness to the absolute holiness of the moral character of God.

Thus we have the righteousness of the moral law assured to us by the absolute holiness of God himself. "Thus saith the Lord" is final in rightness. There is nothing more righteous than holiness as portrayed by moral law. There is nothing more wicked than sin. There is nothing more sure than the penalty for broken moral law in its continued destructive force in moral personality and its finality in the full execution of its righteous sentence. In every part of its application the moral law is holy. Absolute holiness gave it being, righteously administers it and justly and finally executes its sentence.

The fact of moral law in the realm of Adamic surroundings, playing a large part in his period of probation, is a strong commentary on the type and character of created holiness in the Adamic person. The Adamic person and the moral law complimented each other. They were fitted to each other by the law of absolute holiness in the Creator which gave them both their being and adjusted them to each other.

Moral law is the standard in all the realm of moral beings. It reaches to God, angels and men. Everywhere it is rigidly the same. The only difference is in its administration which, in order to retain its quality of moral righteousness, must be adjusted to the kind of moral beings under its government. Angelic duty must be different from human duty. There certainly are grades of intelligence and perception among men; but moral law, moral personality and human probation are still a compact and unbroken reality. Probation still means 'a time of trial under a law of duty.'

Chapter 8

Adamic Abilities and Choices

Separate from God in the individuality of his personality, dependent on God for his very existence and continuance, this first man, yet, was very far from being inanimate or powerless. He was endowed with large abilities and capacities. His physical and mental selfhood was crowned with that inner glow of holiness. Personality, the image of God, immortality, moral consciousness and free moral choice! Who can measure the mighty reach of those things reagoistered in the Adamic consciousness, All within him and about him pointed him always toward his future development, the great designs of his creator for him. The fact of his creation in the image of God reasons for moral intelligence, moral consciousness, moral affection, and moral choice, for all these belong in the nature of God in whose image he was created. And as though He wished to confirm to Adam those mighty things within him God placed this man amid things but above them all. Related in parts of his nature to the chemical, the vegetation, the brute he stood above them all. And just as a man he stood above all of his environment, so in his moral personality he registered a selfhood of holiness above what the lower parts of his nature could afford. It would almost appear as a divine compliment when God gave this man moral choice, placed him in the realm of moral law as one of its subjects, arranged for him a period of probation and to a large extent made him responsible for his future.

The Adamic power of choice was the result of the divine will. Adam had a will because the sovereign will of God willed that he should have one. This left the sovereign will of God still sovereign while it granted to Adam an equipment of soul sufficient for his period of pro-

bation. There was no need at any time for its suspension, nor its threshold crossed by the will of the Creator. Thus equipped duty was possible and natural. Obedience would lead over the roadway toward development in moral worth and would place on the final account something to his credit.

Moral virtue lies in its opposition to sin. The Adamic condition is our great example of this. There is no virtue in right choice unless a wrong choice exists as a possibility. If only right choices are possible there is no moral virtue in them. The presence of the commandment in the garden is in perfect harmony with the entire Adamic setting for it represents the standard of moral law and affords the occasion for obedience. Equipped as he was with moral consciousness and the freedom of moral choice even though he was thrust into an arena where wrong moral choice and performance were possible yet the only way to ruin is deliberate and insistent disobedience to the divine command and the forsaking of those principles, contained deep within his own consciousness, which are his only foundation of development toward the designs for which he was created, and toward which he is inclined by every law of his physical, mental and moral nature. Let us say again that the holiness of God is our assurance that the Adamic nature was holy with a positive holiness containing within itself an urge toward the ultimate purpose of his being. Thus duty was natural. The moral issues that would necessarily arise found a man who by nature was opposed to the wrong and affectionately inclined to the right and who by the power of free choice could on every occasion ally himself to the right and by this process strengthen himself in holy character and bring himself that much nearer the ultimate goal.

The Adamic Conscience

Conscience is a rather difficult subject to present but it seems necessary that an attempt be made to discuss it because it is a human matter belonging to the Adamic constitution as one bearing always "The image of God." The dictionary divides the word into two parts, "con," "together with," and "science," "to know." Thus it is a joint

knowledge springing from an inner or soul power together with a stimuli or exterior factor or factors which are present in the field of the activity of consciousness. In psychology the conscience is not treated as equipped with power of decision though doubtless conscience greatly affects decision and choice, and is always present to sanction or condemn the choice. Neither is it given the full sway of judgment or reason but as in the case of choice it stands to sanction or condemn the reason or judgement especially in their processes.

Our treatment of the Adamic conscience need not be detailed into the many fields of its operation viewed from the point of psychology or physiology. It is sufficient to state that as a product of creation there was an Adamic conscience which belonged constitutionally to the Adamic person, uniting him to things sacred as well as material and enabling him to evaluate as well as recognize good and spiritual things.

For convenience we may consider the Adamic conscience as an AWARENESS of things and a responsibility to evaluate and respond correspondingly. Conscience is conscious; and conscious of some things or things material and spiritual. Conscience is conscious or aware of self. Self conscious. Conscious is conscious of God, God conscious. Conscience is conscious of things material and spiritual. It is impossible to separate conscience from consciousness in the Adamic person. Psychologists might attempt such separation in the brute creation but it stands as an impossibility in the Adamic person who was created in the "image of God."

Self consciousness or awareness of self is always with us. It may be that a new born babe is hardly conscious of self but soon reaches that time when distinction between itself and parents, other people and things is realized. This distinction becomes clear cut. Consciousness declares "I am not another person. I am not a tree nor a brute. I am not an Angel. I am not God the Creator." Further consciousness declares "I am a person. I am an individual person. As one of a race I am alone. I am forever shut in by myself. Related by sense and reason to all around me I am bound by a circle of selfhood outside of which I cannot pass. I am aware of self."

Not only is conscience conscious of self it is conscious of MORAL SELF. Associated with things good and evil, things holy or sinful as the case may be there is always a consciousness of a moral self or

selfhood. All the various powers of selfhood, emotions of love, hatred, anger, choice or volition, all are constantly considered against this background of moral self.

It may be well just here to insert this; that a sinful self is still bounded by that circle of selfhood and can never escape from sinful self by any action of self design or effort. The only hope for a sinner is that the Redeemer and Saviour will invade that circle of selfhood and bring the forgiveness of redemption and deliverance into the circle of the conscious self. This is what happens when He comes to his own and the human self believes. But that part we pass by at present as we are dealing only with the Adamic conscience.

Adam was aware of himself. He had opportunity to study himself. This Adamic awareness of self was important as a part of the Adamic conscience. Conscience is conscious of God. There is a God awareness. Having built into the constitution of Adam a conscience which enabled the Adamic soul to be aware of God that conscience became at once the foundational factor of Divine communication and moral promptings. Having created Adam thus the Creator did not leave him with moral consciousness useless and without exercise. The development of moral consciousness was part of the Adamic program and process in the development of the Adamic personality. God could always speak to the Adamic conscience. Thus conscience was the means of communication between Adam and ALL MORAL GOOD, the Absolutely Holy God. God communicated to the Adamic conscience. Adam was conscious of it. He knew it was God. The Adamic moral consciousness found in Divine communication the eternal quest and longing for fellowship with the holy Creator. The call of God to the Adamic conscience was a call to holiness.

The Adamic conscience was conscious of things, events, the physical world of which he was a part and to which he was related. The fitness of things into the Adamic period of probation deserves a chapter by itself. We only mention them here as belonging to the exercise of the Adamic conscience. The fitness of everything to the everything of human living, the fitness of all holy human living to the sanction of moral conscience, and the fitness of things, moral conscience, the period of probation, the development of the Adamic personality to fixed and harmonious relation with the holy Creator demanded judgment and choice, but heavily depended on the Adamic conscience.

We have then in the Adamic conscience an awareness of self, of moral self, of God and His nearness and claims, of things and events; a great combination of God, Man and things, meeting in the Man in the Garden, finding their meeting place in the Adamic conscience.

Chapter 9

Adamic Communion

We have said much about the realm of Adamic choice and the virtuous results of right choices but we must not consider that within those choices alone is found development of spiritual character. God himself is the source of all life and development. Only as Adam is divinely supplied with spiritual life can he grow and develop regardless of the number of his right choices. As a product of the creative act he is an object of divine grace. The Adamic helplessness without divine assistance makes place for grace as part of the Adamic career. The absolute holiness of the Creator assures not only a positive in the Adamic holiness but also a positive life-giving flow of spiritual fulness from God to the creature created in his image. The entire Adamic structure fits him not only for his earthly environment but also for communion with God who is his life, and it is unthinkable that the Creator, having thus equipped Adam, would fail in the divine superintendence to supply all needed help and blessing. A person, reflecting in his creation the image of the Creator, immortal in its duration, maturing only through the development of spiritual life, thrust into an environment where he can do his part in the performance of duty and carry out his part of the 'why' of probation surely will be granted all the fulness of spiritual life for which his soul reaches in its farthest stretches. God the giver of life will not withhold himself from the Adamic soul. Even "In the beginning"—"The Word was with God"—"In Him was life, and the Life was the light of men."

There is a peculiar sense in which Scripture designates Christ as the Giver of Life. The Life itself is in Christ Himself. "In Him was life." "All things were made by Him, and without Him was nothing

made that was made." The Adamic relation was not only that of Creator and creature but also that of communion between two persons. Adam the created person was dependent on Christ the uncreated Person, and in that dependency needed that unmerited favor and kindly disposition of God that we call grace. Created in the "Image of God," related especially to Christ who is scripturally designated as "The express image of His (God the Father) Person," Adam derives spiritual life from Christ who is the Life. And this life giving flow came over the roadway of communion between the two persons involved. The Person Christ was the giver. Adam in his human personality received the Life, the gift, the grace.

From the Adamic side communion with God was impossible without confiding trust and faith. The Adamic nature had built within it the ability to believe God. Doubtless there was communion in which physical sight was employed but it is evident from the Genesis story that this was not always so. Communion, in order to be constant, must involve trust and faith in the goodness and trustworthiness of the Person of Christ when He is not visibly present. And even if a person is visibly present faith and trust must operate in order to hold communion. Thus we reason that there was a place for grace in the Adamic career; so also was there a place for faith and trusting obedience, essential factors in communion between two persons.

We shall deal more fully with the matter of Adamic faith and the place in the Adamic career for the grace of God through Christ, but before we discuss that part of Adamic holiness we wish to digress from the story long enough to get a bigger and better look at the man Adam in the Garden of Eden.

Chapter 10

Adamic Capacity and Danger

It might be well to consider some of the Adamic Characteristics as they were related in the Adamic nature and the Edenic surroundings. If we grant that this first person of the race was the result of a holy process in creation, and that as a result of that creation he had a holiness in keeping with his physical and mental proportions, and if we also allow that his surroundings were congenial to holy moral character, with freedom of choice a fundamental part of his being, then we can at least assume some of the characteristics of his Adamic condition.

In view of what God is, and in view of the holiness of the Adamic person it follows that the greatest Adamic experience was an open way of unbroken communion between himself and God. The consciousness of constant fellowship in all matters relating to the Adamic career was a necessary result of the human and divine personalities involved. God was holy in an infinite way; Adam was holy with a holiness created and finite, but there was no antagonistic principle or barrier to fellowship between them. The basis for full and constant communion between Adam and God was established as a fundamental matter. We can say then that Adam's greatest experience was a consciousness of constant and full communion with God his Creator.

We should also notice the greatest Adamic ambition. (Surely we can not think of him as ambitionless.) What is the great objective for which he can enlist all his powers and toward which he can drive with all his energy? Constitutionally he is made not alone for this world but for another. Nothing in this earthly sphere of things, time and sense can be a worthy object for the immortal spirit created in

the image of God. Only the great designs for which he is created can be an ultimate and worthy object of his greatest ambition. Toward this he can enlist every God-given power within him. To this end he can bend every phase of his earthly living. Thus there is a blending of earth and heaven, time and eternity, material things and eternal realities into the ambitions of a holy selfhood and personality.

But what is the great objective for which he was created? What is to be his eternal finality in bigness of personality and holiness of moral character? What future occupation shall supply the fitting complement for his fully developed powers? Adam did not know this, but he did know that his future was some way connected with the commandment concerning the tree of knowledge of good and evil which was in the midst of the garden. There was a veiled future for him. The present will of God was clear but the how and why of the divine plan for the future was not fully revealed to him. This made the place for Adamic faith through which divine grace was received; and divine grace through Adamic faith wrought every process in the Adamic career that was necessary to the full objective of the Adamic creation. Through faith the grace of life in Christ, who was his Life, was sufficient for his full and eternal good. His greatest ambition, then, was to drive toward the great objective for which he was created; his greatest work was to observe the law of a holy God, do his full duty and pass through the period of earthly probation without disaster.

And this led to his greatest temptation. If we could ask him, "Adam, what is your greatest temptation?" He would probably answer some thing like this, "My greatest temptation is to try to accomplish quickly, and only partly, out of the will of God, that great objective for which I am created and which is to be accomplished fully and somewhat slowly, entirely within the will of God, over a period of probation." That was the temptation—to attempt to accomplish out of the will of God that objective which God had determined could be reached only within his will. To do quickly, and by other means, what God proposed to do by the processes of faith, obedience and grace during a period of probation.

But the way through this temptation was the way to his greatest conquest and victory. To stay in the known will of God and exercise faith in the goodness of the Creator for the unknown future was but

the way to the greatest of all Adamic accomplishments and soul development.

The big verse for the New Testament Christian is the statement that "All things work together for good to them that love God," etc. That is the place,—the arena,—the surrounding setting of things—the strange uncontrollable moving of events and influences, that the christian exercises faith. With Adam it was a similar proposition with a different setting. "You may eat of every tree but one. This one is withheld from you." The mystery of it,—the unknown future, and yet the known will of God for present conduct and duty,—the place for the exercise of faith in the goodness of God who withheld knowledge until such time as grace had fulfilled its holy purpose,—these problems were directly connected with Adamic probation and were part of the Edenic conditions.

So far as grace was concerned, it had its full and constant flow in Eden. Its object was the Adamic person, its work was the development of that Adamic personality through the life that was in Christ. As the vegetable world was developed through the constant operation of nature's provision so the spiritual life of Adam could only be developed through the constant flow from the source of spiritual life, which is Christ. This constant flow was given to a subject whose only merit was that of created holiness, and while that created holiness had merit of essential quality it did not have the merit of the ethical and voluntary Adamic choice. The creation resulted not from Adamic but divine choice. The quality of holiness was there in positive proportions but in such a way that Adam was an undeserving being so far as his claim to ethical holiness was concerned. Therefore his development in spiritual matters was solely of grace through Christ the Life. And inasmuch as grace is received only through obedient faith it follows that there was a place for Adamic faith as well as Adamic obedience. It was only through the exercise of free moral choice, as shown by Adamic obedience and faith, that ethical holiness could be reached and Adamic personality be developed in spirituality.

How can we estimate the flow of divine grace? Surely there is no limit from God's side of communion. Only Adamic finiteness can determine its developing fulness of spiritual manifestation. And this brings us again to the measure of Adamic capacity. It seems that the term capacity is a fortunate one to use, for here is at once the here

and the hereafter of the Adamic career. Here are all human potentialities in their Edenic beginning, and here are all human personal developments in eternal finality. We have in the capacity of human personality the place of exercise for every human longing. Every disposition and inclination to be found in human selfhood is indicated in its immortal and eternal bigness; a bigness of human personality of which a part of Heaven itself is made. The flow of divine grace is as plenteous as human faith can reach after or human capacity contain.

We have illustrations of human soul capacity in human loves, human sufferings and sorrows, human ambitions and zeal and human sin. Some of these would have killed and extinguished the flame of life from lesser beings than human personalities with their immortal and eternal bigness of capacity. Think of what human personalities have passed through and yet survived! Even physical death itself does not end nor diminish human personality. It lives and absorbs sorrow, remorse and sin. It is capable of great desire and great exercise in spiritual matters. It can take great steps of faith, measure great deeds of love, know great depths of sacrifice. There seems to be an eternal improbability written into every human soul. And when we come to the consideration of the divine flow of grace from Christ the Life to Adam in the bigness of his human personality, how shall we estimate the rapidity of growth in Adamic spirituality, or the strength of moral steadfastness in holiness? How shall we estimate the probable time-duration of the Adamic probation?

Of all the capacities of human personality there is none greater than the longing for God and communion with Him. The human person longs for the Divine Person with a desire and intensity that counts all else but dross in the soul cry after God. "Deep calleth unto deep." All the depths of human personality cries for a penetration and an entering glimpse of comprehension into the heart of the Divine Person, and seeks there to find a home and shelter. No earthly thing can claim such adoration and worship. No other soul longings are so strong, constant and unswerving as these which spring from the heart of man the creature for the knowable and abiding communion and presence of the Creator in whose image man was made.

What shall we say then? Is it too much to suppose that the created holiness enjoyed by Adam, which was positive in proportion

to his physical and mental maturity, contained as part of its glorious consciousness a soul longing after God,—a longing measured by human capacity, and out of which sprang a trusting faith in the goodness of God and the ability of the Creator to supply all the Adamic need? This view throws some light on the matter of Adamic sin. When sin came it was all on the human side and in its fundamental working stood to mean that Adam by wilful choice took the way of disobedience and forfeited every right to continued fellowship with God and all of those benefits which spring as a consequence from such fellowship.

Adamic Consecration

Consecration is a matter that belongs to human attitude and action. It refers to conscious acceptance of an ideal or objective and positive action in reference to its accomplishment. The Adamic consecration included as much of the divine will as was humanly comprehended and acceptance of that will as part of the plan of Adamic development and the enlistment of every human faculty in full dedication to the human task of working out the Divine will for human destiny. Adamic consecration belongs to Adamic ethical holiness. There is a sense in which the entire setup of all created things was a matter of divine consecration to the great ends for which they were created. That is God himself consecrated his creative action and created product toward an objective and along a roadway of full accomplishment and thus Adam was in a sense divinely consecrated to fill the designs of God by fitting adjustment with all the rest of creation. This phase of consecration belongs to the created rather than the ethical holiness of Adam; but Adamic consecration as belonging to Adamic ethical holiness must be placed in the human realm of conscious acceptance of the will of God so far as it can be known and full dedication to its accomplishment.

Human consecration is impossible without an objective of reality, and that reality must be found in the recognized will of God. That is, consecration can not be the mere momentary excitement of mind and emotion in attitude of yieldedness to the unknown and unreal, it is rather the full enlistment of every Adamic power toward the accom-

plishment of such earthly program as the divine will shall reveal to his human consciousness.

Christian consecration is the enlistment of redeemed faculties in the accomplishment of the recognized divine will but Adamic consecration dealt with unfallen faculties which by divine creation were already positively inclined toward the accomplishment of the designs of creation. Adamic consecration must include at least four elements necessary to make it meaningful and effective. There must be (1) at least some degree of knowledge in reference to the will of God in Adamic development and the program of his life, (2) there must be an intellectual and moral sanction of that program and purpose as it is humanly understood, (3) there must be conscious enlistment of the human faculties in the accomplishment of the divine purpose along the lines of divine direction, and (4) there must be faith that ventures all to that plan and purpose, ventures it constantly, intelligently and with full devotion. Thus by consecration does Adam give full sanction to his own purpose in the creative purpose of God and puts the seal of its rightness into every phase of his inward and outward life.

It is by considering consecration thus that it becomes practical. It is removed from the unreal and etherial. It becomes more than a mere excitement of mind and emotion in attitude of yieldedness to the unknown and unreal. The Adamic life, physically, mentally, socially, morally and spiritually was surrounded by realities, eternal realities, eternal realities to which he was related in every part of his being. These realities furnished room and opportunities for his development in the will of God and toward this development amid these surroundings he was inclined by creative action; in consecration as a human attitude and action he gave sanction through every power of his selfhood thus bringing the entire matter into the realm of ethical holiness.

Chapter 11

Adam's Ethical Holiness (As Created)

Perhaps one way to measure the quality and fullness of Adamic holiness is to place it alongside Scriptural demands on New Testament Christians. The holiness enjoyed by New Testament Christians is different from that of Adam in that it is ethical while Adam's was created. The difference is not so much of quality as of human choice. The Christian seeks holiness; he exercises his will toward it in order that it may be possessed; while created holiness is the result of the divine rather than the human choice. Created holiness was not a product into which human choice entered as part of the process of obtaining it. Christian holiness demands action of the will before it can be possessed. However, it is only reasonable to suppose that created holiness was made to fit the demands of that standard of soul quality that the New Testament insists upon in the followers of Christ.

The Bible standard of holiness which is held before men is the standard for redeemed men,—men who were sold under sin, who had plowed its depths and whose souls had received its imprint. From this condition they have been brought into a state of salvation by divine grace through the redeeming blood of Christ. They have washed their robes and made them white in the blood of the Lamb. Their standard of moral living is in the whole tone of the Scriptures; not a low standard of human opinion but one sanctioned by divine holiness. God himself has ordained it and over its pathway comes to commune with the souls of men. It does not seem reasonable that this standard for

redeemed men would be more exacting than for one who had never sinned and who was created as God's standard for man when placed in comparison with the rest of creation. It is not good sense to say that after the fall of the first man the standard of heart holiness was raised and placed in the Bible as a gauge for redeemed men.

We then may safely conclude that the ethical and moral standard for the man who was created in the image of God was at least as high as the standard for redeemed men. What redeemed men can successfully meet in the rush and jam of a crowded world of human personalities Adam also could meet with as large a margin of victory. What redeemed men know of holy power and joy Adam also could have known. The standard then for Adamic holiness was not lower than that which our Bible demands for redeemed men.

Chapter 12

Adamic Preparedness

Holiness is the sound healthy moral state of a moral being. Out of this soul condition the whole life flows. This moral quality is Godlike in that it loves righteousness and hates sin; therefore there is in holiness a preparedness for every eventuality—a potential inner power that has within itself a proper disposition toward every condition humanity is liable to meet. The great issues of life are already prepared for in the moral quality of soul that is favorable toward all right and opposed toward all wrong. We have then in created holiness a preparedness for all the Adamic career. In human consciousness there is registered an expectancy, a certain forward look toward events and things, and in the soul quality there is a preparedness that in some way anticipates those future things and deals with them beforehand. Adamic knowledge could not pierce the veil of the future except dimly, yet surely he must have anticipated other people, his own children, a world full of people, the clash of human personalities. And there must have been within him, as a result of created holiness, a preparedness that anticipated the future and went out to meet it in holy choice and the full performance of duty.

The Adamic career as outlined in its earthly history was simple at the beginning so far as other people were concerned, but it would gradually grow more and more complex as his descendants came into existence and claimed their share of the world and its belongings. The question asked early in history, "Am I my brother's keeper" was perhaps more full of meaning than the questioner realized. The clash of human personalities, the grind of necessary human effort in getting a living, the shifting of the currents of history and the consequent shuffling of men and events, the changes caused by the rise and fall of the different forms of political and religious government and systems of living—these go to make life complex. But holiness of moral char-

acter and personality prepares against these things and amid them finds a way to do right and perform full duty. It is against all these things that we find in Adam a preparedness resulting from that created holiness which he enjoyed. The test of holiness in its earthly aspect is its ability to meet the issues of life in their complex forms. Man looks forward. He anticipates coming things. Though he can not see the details of his tomorrows, yet within his moral consciousness he determines how he shall meet them. There is a preparedness, or at least the germ of preparedness, in the intrinsic quality of holy moral personality. Created holiness could not have been lacking in this respect.

Chapter 13

Adamic Ethical Holiness (Personal)

We should not look upon Adamic holiness as contained wholly within that realm which we have been considering as created holiness. There surely was some opportunity for some degree of ethical holiness through the exercise of Adamic choice and performance. The time limit between the creation and the fall from holiness into sin and unbelief is impossible to determine. We do know, however, that some period of time elapsed and we can safely reason that during this period of time some right Adamic moral choices were made, and that these choices had their good results in the development of the Adamic personality in ethical holiness.

There was time for the making of Eve the first woman as an helpmeet for Adam; there was time for the naming of the animals by this first man, as recorded in the Genesis story; time for the planting of the garden and the placing of this first pair there to tend and keep it. Each of these events implies an element of time we do not know how much. The opinion of learned men seems to indicate that somewhere between the time when Eve was given a helper to Adam and the time of conception of their first child Cain the fall of man occurred. This time period is not determined by any data that we have. Only this we understand; there was a time period during which created holiness was known and felt in the Adamic personality. Not only was it known and recognized, but it was sanctioned by the reason and conscience of the Adamic person, as it has been recognized and sanctioned by his descendants in every age and clime since. The one and only standard that men can whole-heartedly sanction with all their will and reason is holiness.

Not only did this time element register created holiness but ethical holiness was also known. The time period prior to the fall argues for this. We have either to conclude that there was no moral choice on Adam's part before the fall or that his first opportunity for such choice ended in failure and disaster. It is difficult to account for Eve, who was taken from the side of Adam, unless there is something of Adamic choice in the matter. His placing in the garden also involved choice. His duty in tending and keeping the garden demanded some degree of decision on his part. The naming of the animals surely was a feat from which choice can not be eliminated. And these choices were in some measure moral choices. They were acts of submission and obedience to the divine will. Doubtless other acts of choice were performed which are not recorded. Reason leads us to believe that moral decisions were made in harmony with known duty and these acts of obedient choice brought Adam into possession of ethical holiness. Both created and ethical holiness were in the garden of Eden and both are part of human history near its beginning.

Ethical or acquired holiness begins with and results from the first right exercise of free moral choice in a matter of right and wrong. It is distinguished from created holiness by human decision which definitely allies man as an individual and a person on the side of all right and holiness. It is found in the performance of duty as that duty is outlined in the Ten Commandments and their various subdivisions in the Bible and the whole set up of human living. As outlined in the Ten Commandments all laws governing human beings is complete. There are no commandments for men but the Ten Commandments and their subdivisions as given in the Bible. Briefly stated they involve duties to Man and duties to God. Under these two headings are implied all relationships to the rest of creation. Three of the Ten commandments refer to man's relation toward God, six to relations toward other men and one, the Sabbath commandment, to both God and men. These afford an opportunity not only for good religion and human government but also for the development of every phase of human personality. In keeping of them there is great reward.

Personality demands other persons for the full development of ethical holiness. A personal God and other human personalities supply a great basis for the exercise of soul abilities. Without them the soul is forever dwarfed. If there is no personal God, then the ability

to worship, love and obey Him must be forever a misfit in the Adamic person, and in all others. If there is no other human person to trust, to love, to co-operate with, to unite with in enterprises greater than one person alone can accomplish, then that Adamic ability, the ability to meet human duty to and with other humans is also a misfit. Full ethical holiness is impossible for the Adamic nature without the fact of God and the fact of other human personalities. In the development of ethical holiness outward toward the Divine Person and toward the great number of other men Adam and all his kindred can find greatest satisfaction and highest good. In the wildest dreams of philosophers and Rulers, scientists and plodding laymen, never have they been able to drift very far from that main current that says, "Man's greatest happiness and good is in love and service to God and men."

The soul of the man who refuses to love and serve God will grow small and shrivel because by thus refusing he denies himself the exercise of one of his fundamental abilities that longs for natural expression. The same is true of the man who refuses to serve with other men in the things of the Kingdom of Christ. It is only in ethical holiness or service outward toward God and men that personality can properly be developed. The moral law, contained in the Decalogue, which we have explained previously as being an exact and fitting standard for human duty, furnishes the only basis for ethical holiness, the only basis for the exercise of the abilities of the human person and the only way for the development of that person into the full stature of the man who was created in the image of God.

With this surrounding background of law and duty toward God and men ethical holiness is worthy of consideration for all. The standard deals with outward conduct and inner attitudes and emotions. If we could transfer Adam in his original created holiness forward into all the surroundings which now confront the Christian we should certainly be imposing a complex and confusing thing upon him in the way of duty. We believe he would need the Bible to show him his duty toward God and men, but we also believe that his created holiness would have within it proper attitudes toward every part of this world's confusing problems, and in these proper attitudes would be something of a preparedness for the full performance of duty. We would expect him both inwardly and outwardly to maintain a standard

of ethical holiness in full conformity with that observed by Christians.

We will not follow through with those perplexing problems which meet the Christian. It is sufficient that we mention the standard of Christian joy, peace, knowledge, faith, fellowship, honesty, purity, growth, worship, co-operation, stewardship, consecration and many other Christian virtues which involve inner attitudes and emotions as well as outward conduct, all of which are matters of human duty toward God and men. We mention these, while the reader may supply many more, in order to emphasize the fact that created holiness had within it the favorable prospect toward every form of duty, while Adamic ethical holiness would have its being and growth over the roadway that was in prepared anticipation stamped on the soul of that first man. To follow on naturally toward the great objective for which Adam was created, and toward which he was inclined by every impulse of his created being, meant just this; that the roadway to every happiness and soul bigness was over the way of faithful duty as outlined in the moral law and detailed in the standard of inner attitude and outward conduct which the Bible maintains for Christians.

Chapter 14

The Adamic Sin

The absolute holiness of God guarantees to us the righteousness of the divine choice and the divine process of creation, and also the holiness of the product of that divine choice and creative process. We can carry this assurance still farther into the ultimate ends for which creation was formed and those laws of both nature and grace which govern all things and carry them on to their full fruition. Especially can this be emphasized in the human person. We have in Adam such a fullness of divine purpose that he stands as a monument of the holy divine will with his every prospect pleasing. The positiveness of the created person, the stalwart holy ambitions of his nature, the endowments of his nature fitting him for the eternal ultimate for which he was created with all necessary urge toward that finality—all these register the Adamic person blameless from the viewpoint of the Creator. God said "He was very good." Every thing necessary to Adamic success here and hereafter was supplied in a sense so big and strong that the only possible way to account for sin is to account it as belonging wholly to Adam and not at all to God. Adam—not God—was the sinner. The flawlessness of creation, the holy desire of God for Adam, the holy inclination of Adam which created holiness assured him, the unfailing supply of spiritual life from Christ who is the Life, the strong and natural longings of the Adamic soul for God, and the fitness of things and events for a period of probation—all these most surely show not only the holiness of God but also point toward the strong probability of Adamic success. Sin came; and when it came it was Adamic sin and not a divine fault or shortcoming.

Sin came as a thing contrary. It was contrary to God, contrary

to the designs and ends for which the creation was made, contrary to the laws which were to carry forward to its intended and ultimate end, contrary to the Adamic idea of what ought to be, contrary to every fundamental instinct and inclination of his person, contrary to the end for which he was created, contrary to the laws of probation that were to carry him toward that intended end, contrary to every future interest that was registered within him, contrary to his faith, contrary to the life which he received from Christ, contrary to faith and grace which were the medium for the life-giving flow, contrary to every holy ambition Adam had for himself or his posterity, contrary to his hopes, contrary to his standard of righteousness; and it was contrary with a strength and vigor that took on the proportions of rebellion. It was rebellion against God and every thing godly.

We have mentioned the greatest Adamic danger, the danger of getting out of the will of God, of attempting to accomplish out of the will of God what could be accomplished only in the will of God, of seeking the development of personality another way than that of faith and grace, of refusal of life from Christ through faith and grace. It was the danger of rebellion against the divine will in everything that related to the process of his earthly career.

Sin is contrary and rebellious. It is human and not divine. It is motivated within the human person and expressed through the human power of free moral choice.

From the story of Genesis it is evident that the process of the first sin was the same as at the present. First there was attention, or consideration given to the matter, second there was the going out of the desire toward the forbidden thing. This brought on the battle of temptation, the battle between right and wrong and this in turn brought in the third part of the process which was the consent of the will to the unholy and rebellious action.

Many opinions have been given as to just what kind of an act went into that first sin. Some have insisted on the eating of an apple, others that it was a perversion of the sex principle, still others have come forward with the idea that Eve was of a lower standard in holiness than her husband and became his temptress in some act of disobedience. It appears however, that the sin of this first man, while it followed the process and pattern of all sinning, took on greater proportions than any of these suggested forms of wrong doing. It appears

as a sin of great magnitude with great scope of corruption to the Adamic nature.

We have tried to show the rugged stalwartness of that positive holiness which belonged to the Adamic person. It was such a person, strong and rugged that met the temptation. The temptation did not come to a weakling but to one from whom even God had a right to expect much more than failure.

From the tempters point of procedure the attempt was to separate the race of human beings, with all their capacity for development in spirituality, from the life which is in God. This would mean the weakening almost to destruction of the faith by which Adam received grace and life from Christ who is the Life. This loss or destruction of faith would plunge the entire Adamic selfhood into confusion. The entire program of probation would be upset, the full performance of duty impossible. With perversion of the Adamic selfhood the Adamic objective would be changed and lowered. The designs and ends of Adamic creation would be lost in a fall from the high level of holiness to the degrading plane of sin. The Adamic person would still continue, but the moral quality which made the Adamic person the highest of God's created creatures would be shorn of its beauty and holy purpose because it was deprived of the life received by faith in Christ who is the Life.

The entire Adamic set-up was invulnerable to the destructive powers of sin unless and until a process of opening the way began within the Adamic person itself. The temptation, then, before it could be effective to the point of yielding, must reach to the highest part of the Adamic person. It must reach the spirit nature, the personal characteristic, the image of God within. That something within, that determining self power must be reached and when it was reached and swayed sinward it would carry with it every lesser part of the human constitution. The fall would affect the entire selfhood mental, physical and moral or spiritual. The depravity would be total. Not total in the sense that human personality no longer remained but total in the sense that every part of the human nature would be degraded to a lower level. Sinfulness everywhere within would take the place of holiness both created and ethical. With this shattering of the highest part of the Adamic being there would result a disrupting and disorganizing of the entire selfhood.

From the tempter's point of process the great objective was the ruin of Adamic faith. This is obvious, for the stoppage of faith meant the stoppage of the life flow of grace and consequently the cessation of all holy development and increase in the Adamic person. This in turn would mean an abnormal pulsation throughout the entire Adamic person, an impulse so great, so strong and constant that it would have a bearing on every human day of the Adamic career and register itself in the Adamic finality. Also by some strange law of natural and spiritual genetics it would be passed along to all the Adamic posterity. The great objective then of the Adamic temptation was the ruination of active and trusting Adamic faith; while the result would be the depravity of the Adamic person, the abnormal and wicked pulsations which affected his earthly and eternal future and the passing of this state of depravity of soul to all the Adamic posterity.

The ability to believe, to exercise trusting faith in God, was constant and normal in the Adamic person. Perversion and subversion of this ability resulted in doubt. Especially was this doubt active in reference to the godness of God and in the carrying forward of the processes of Adamic development through a period of probation. If there is one universal place where faith operates it is in reference to the godness of God, which goodness covers all the realm of the unknown plans of God in respect to human happiness and betterment. To lose faith in the trustworthiness of God means to plunge the entire present and future of ones whereabouts with Him into confusion and uncertainty. This loss of faith, builds toward settled doubt, and unbelief and finally into the rejection of all His plans, known and unknown, present and future. Faith nourishes every soul faculty and keeps the life in the will of God where development in holy character is assured. Doubt rejects the will of God, puts the life outside the divine will and shrivels and corrupts every part of human personality.

"Yea, hath God said, Ye shall not eat of every tree in the garden?" What a scope in questioning! The question involves God, the Creator, the Absolute in holiness. It involves Him in his relation to the Adamic pair. It involves Him and his unknown will in the period of Adamic probation. It involves Him in his relation to every Adamic characteristic of selfhood. It involves Him in every phase of the Adamic present and future. The question is addressed to the entirety of Adam and asks the entirety of Adam to consider the entirety of God in His relation to

the Adamic career; and it manages to suggest a seed of doubt; a seed which when enlarged sufficiently will consume all of the Adamic nature in unbelief in the goodness of God. All of the clear and holy concept of Adam regarding God will be gone, and losing this vision he will turn like a soul-blinded man toward false objectives, while the entire powers of his selfhood will be enlisted in their pursuit.

The question enlarged and simplified is about like this, "Who takes care of the garden?" Adam answers, "I do." "Who takes care of and develops the cattle?" "I do." "Are you leaving anything undone that is your duty in order that they may be developed as rapidly as possible?" "I am doing all that I can to properly care for and develop them." "Who is developing and caring for you?" "God is." "Is God doing as well by you as you are by the cattle? Is he not withholding from you the very thing that he would give if he were good? Can you not see that in this tree there is a way that is easier than the way of probation and that it stands near you as a quick and easy way toward your enlargement and development?" And so the questioning process goes on, involving the goodness of God, the period of Adamic probation, the entirety of the Adamic person and the process and finality of Adamic career and finality.

There was no sin in the Adamic temptation. The sin was in the Adamic yielding, and that involved the Adamic will. But the action of the Adamic will shows a pre-conditioning of the Adamic person. It was stirred by the prospect of a way of life out of and aside from the will of God. If it was true that the greatest Adamic danger was to attempt to accomplish out of the divine will that purpose of being which could be accomplished only in the divine will, then we have the temptation along this line, a temptation that laid hold of every basic power and Adamic prospect. The only thing that could have held Adam secure was faith in the goodness of God and obedience to the divine will. These powers of faith and obedience were present in the Adamic person but were discarded for a process of living outside the divine will.

The consent of the will gained, the sinful act committed, the entire Adamic set-up perverted and death begun! The tragedy is awful within the Adamic person affecting every part of human capacity. It is the tragedy of contradiction. Every Adamic power and characteristic is bent in a contrary way from its original purpose. Every Adamic power is open to government contrary to the holy laws of God. Every

present and future step is contrary to the great and holy objective of creation. All his actions are contrary to grace and trusting faith. The confusion of his soul within is contrary to all the laws that govern the moral universe. He is out of step with his best interests, lost in the paths of his own choosing and contrary to God his holy and benevolent Creator. His nature is changed from its registered created and registered ethical holiness to a carnal and wicked depth possessing his every aspect of life, and excelled in degree only by the fallen angels. The race of mankind is lost in its trifold sinfulness; its sinful act, its sinful inner condition and its sinful accumulating consequences.

The Adamic sin and the Adamic person are inseparable. The process of temptation, appealing as it did to every Adamic power and prospect, carried the entire Adamic person forward and into the Adamic state of sinfulness at the time of wilful consent to a life outside the will of God. The entirety of the Adamic person was contained in the sinful act and thus the entire Adamic person became sinful. Adam now is not only a sinner, but he is sinful. The roots of every power within him have become sinful. Only God, the Almighty and Allwise Creator, can know how to separate the Adamic person from the sinfulness that makes him a sinner in his every part. Only God can exert the necessary power to accomplish Adamic salvation.

Chapter 15

The Adamic Deliverance

This chapter on Adamic deliverance properly belongs to the story of the man in the garden, for before he was removed the atonement of blood was provided and offered to him. Adam and Eve had made aprons of fig leaves to cover themselves. God made them a covering of skins. The first death was that of an innocent victim (probably a lamb) in order to get a covering for Adam and Eve, the word atonement means covering (some thing sufficient to meet or cover the case). The covering of skins taught them a way of soul covering through an atonement of blood. It was taught in relation to the promised Seed of the woman and had the long forward look to Calvary.

Ground for the fact of the "curse" is the absolute holiness of God. It is impossible for an absolutely holy God to stand in the presence of sin and do nothing about it. What did He do? God cursed the earth. Why? For man's sake.

Three things the curse accomplishes. It furnishes a constant registration of God's disapproval and displeasure at sin; it makes it more difficult for man to squander his strength and powers of soul in sinful living; and it makes possible a place for recovery of the Adamic person. Probation is extended and continues under the offer of mercy, while the Angel keeps the way to the tree of life "lest he put forth his hand and take also of the tree of life, and eat, and live forever, (in his sinful state), therefore the Lord sent him forth out of the garden of Eden."

The Adamic sin! The sinful Adamic person! The Adamic recovery

through the atoning Seed of the woman! Who is sufficient for these things? Before the story closes of the man in the garden the atonement was an accomplished fact. In the mind of God all was prepared and provided for his recovery from the fall. Salvation was provided and was in operation through faith in the Lamb of God. The way back to God is just the reverse of going away from Him. Man went away in doubt and unbelief. He returns by faith. Disobedience accompanied his departure. Obedience accompanies his return. The going away brought on a contrariness affecting man's every relation with God and his own self interests. The recovery affects every lost and depraved power of being and reconciles all again to the harmony of every holy law and process and prospects of life. Is sin and depravity total? So also is salvation through redeeming grace.

There is a difference between the plan of redemption as a fact and the revelation of that plan to the world. The fact of salvation was in the garden of Eden. The revelation of the fact was gradual through the process of the years, culminated in Calvary. Calvary shows the full plan of redemption to the world. In the mind of God Calvary was near at hand in the garden of Eden at the time of the Adamic sin.

Every part of the Adamic person was contained within the scope of the provisions of Calvary, and every divine attribute of the Creator was there at Calvary with full atoning power for every part of human lostness. Calvary stands eternally as the meeting place between God and men. God and men were fully represented there. All of man and all of God were there.

The student of theology studies the attributes of God. They study them but superficially, for the human mind can not penetrate the Infinite. However they study them the best they can and their minds go out to learn all they can of those glorious attributes of God the Absolute. The student contemplated the attributes of God in quietness. There is the quiet of the class room or the ministers study. And the various attributes themselves seem quiet and inert while the student looks at them. How wonderful they are! The absolute that belongs to each attribute stops the student mind. Their bigness bankrupts his range of thought. The glorious holiness that pervades the various attributes and gives them their balance one against the other is beautiful. The absolute balance of the divine attributes, the absolute holiness of the Divine Person, the absoluteness of the processes of the

Divine Mind, the sovereignty of the Divine Will as it represents the unanimous Being of the Divine Person—all of these carry the mind almost beyond its power. Thus we study God. To the student every divine attribute seems quiet and peaceful.

We have said this to draw attention to the question, **WHAT WOULD TAKE PLACE IN THE DIVINE PERSON IF SOME OCCASION WOULD ARISE THAT WOULD MAKE DEMAND ON EVERY ATTRIBUTE IN THE GOD HEAD SO THAT ONLY ABSOLUTE SATISFACTION WOULD MEET THE DEMANDS OF EVERY ABSOLUTE ATTRIBUTE?** What if divine justice demanding full and absolute satisfaction were in action against the same degree of fullness of divine love and mercy? What if every attribute in the absoluteness of its characteristic calls for full satisfaction? In the exercise of sovereign will no attribute can be ignored or unrepresented. The fullness of God in the absoluteness of every attribute stands unanimously back of every sovereign choice. What occasion can furnish ground for such absolute demands on the part of the attributes contained within the divine Person? **The Adamic sin was such an occasion, and out of the demands of absoluteness in Deity came the answer, and the answer was CALVARY.**

Calvary! The fullness of God was there. Every divine attribute in its absolute reaches was there. Every attribute by itself, as part of the divine Person, making its absolute demand, was there. Divine Justice was there, demanding full satisfaction for the crime of sin against holiness and moral government. Divine Love was there, weeping drops of sacred blood until it could weep no more. Divine Intelligence was there. It had found but one way, and was hearing the cry, "If it be possible let this cup pass." Divine Power was there to raise the dead body of Christ from the grave and roll the stone away. The eternity of God was there, "Yesterday, today and forever" The entirety of God was there, and from Calvary every divine attribute returned satisfied that the absoluteness of its demands had been fully met. Calvary met the demands of Justice for a broken moral law as God himself demands justice. Calvary was God making a straight pathway for his own feet on their way to redemption. It was a way of salvation prepared and issued on the plane of absolute holiness. Calvary stands as God's answer to the fact of sin. It is God's way for the Adamic return. It opens the way for the return of the flow of live-giving power to the

Adamic person; and Calvary is within the reach of Adamic faith.

The certainty of recovery is in the fact that Calvary meets the demands of every absolute attribute in Deity. The soul that goes out to the cross of Calvary will meet the fullness of God in salvation there. There can be no failure at Calvary. All of the Divine Person is there to forgive and cleanse. There is restoration for every part of human personality. The soul that seeks restoration of its forfeited privileges has this promise, "To as many as received him, to them gave he the power (or privilege) to become the sons of God, even to them that believe on his name."

CONCLUSION

The events of the garden of Eden are long past. Adam and Eve have long ago ended their mortal life and earthly period of probation. We have no accurate data as to their final ending or their state of being at the end of their race. The picture we have of them is both glorious and sad; glorious in the beauty of their holiness, capacity and opportunity; sad in the tragedy and failure that became their experience. The greatness of their opportunity has been continued to and toward us, their children, through the redeeming merit of Christ and his atoning blood. We are redeemed back to God. Human personality can still bear the image of the Creator in holiness and righteousness because of the provisions of Calvary. It is for us to seek always the will of God and in obedient faith walk in the light of present duty, accepting the terms of our extended period of probation and leaving the unknown future in the hands of our great and benevolent Creator.

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